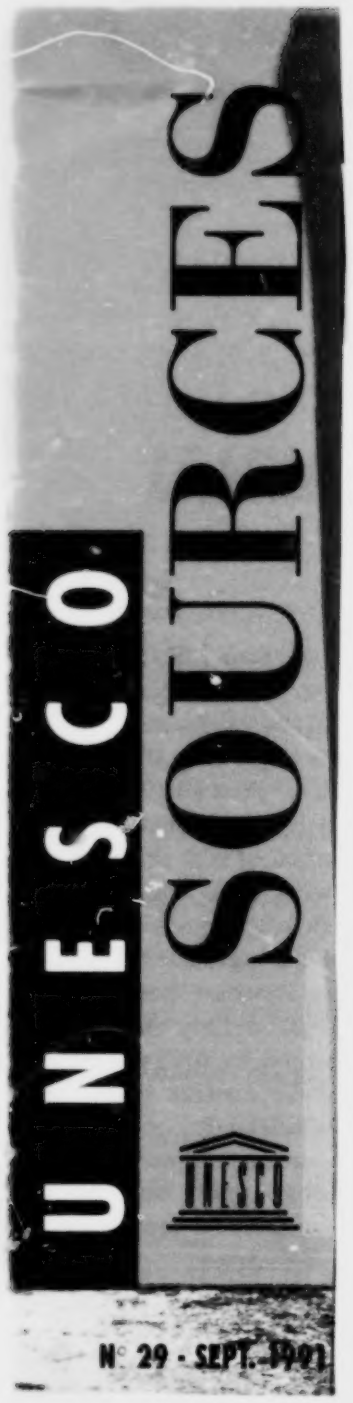

FOCUS

THE ROCKY ROAD TO DEMOCRACY

DAKAR SCHOOL WINS PEACE PRIZE

PUTTING THE SUN TO WORK

Readers, we have reserved this page for your comments, suggestions and criticisms. Consider it yours !

NOT SO FAST

John E. FOBES
Chair of the Board of Directors
Americans for the Universality of UNESCO
Asheville, North Carolina, U.S.A.

I think that the coverage and the style of SOURCES is impressive and find it very useful.

I also like your insights and editorial comments. The questions you raise in the July-August issue (No. 28) are relevant and provocative. I fully agree with your underlying concerns.

But I am sorry that you have pushed the pace of events too rapidly. The coming biennium is not the last phase of the Medium Term Plan. It was not adopted at the 1987 General Conference, nor does it end with 1993. The Third Plan was prepared by the current Director-General and was adopted by the Conference in 1989. It runs from 1990 through 1995.

I hope, however, that this Director-General will seize the present ferment and discussion of a new world order to submit to the 1993 General Conference the broad outline of the Plan which will carry UNESCO into the next century through the year 2001.

Thank you for your kind comments, pertinent remarks, and correction. The latter will, in fact, induce us to be all the more attentive to the exact "pace of events" as we prepare our next issue (No. 30, October 1991), devoted entirely to UNESCO as it moves towards the year 2000 and beyond. - ED.

THE RIGHTFUL OWNER

C. LEVENTIS,
Ambassador,
Permanent Delegate of Cyprus to UNESCO

In your Focus Section (Sources No. 28 July-August 1991), the article "Whose Culture, Whose Property?" reporting on the case of Kanakaria Mosaics stolen from Cyprus, contains some factual errors which I would be glad if you could correct.

The plaintiffs in the case were "The Autocephalous Greek Orthodox Church of Cyprus and the Republic of Cyprus", not "The Autocephalous Greek Orthodox Church".

In describing the sequence of events your article unaccountably states that the "Turkish authorities" were notified once the mosaics were recognized. The curator of the J. Paul Getty Museum, of course, acted perfectly correctly and notified the authorities of the Republic of Cyprus. It was thus that the rightful owner and the proper authorities were able to take legal action to recover the mosaics.

These corrections will remove some serious anomalies from your otherwise very informative article.

Many thanks for helping us clarify these important points for our readers. - ED.

STILL ON THE PLANET

Patrick MANAC'H,
Art Dealer,
Paris

Your dossier, "Raiders of the Cultural Ark" (SOURCES No. 28, July-August 1991) has led me to a number of reflections regarding the return of cultural property. First of all, we must accept the fact that we cannot correct all the acts and errors of past centuries, especially not with sensational media campaigns which often mask a lack of real policy in these matters. As one example, most of the furniture from Versailles, auctioned off during the French Revolution, is now in British castles. But should these castles be emptied to refurnish Versailles ?

On the other hand, we can promote national and international policy and legislation to stem the wholesale looting of Latin America - and Africa.

We can also place greater emphasis on the restitution of essential elements which form part of a whole, relying to a greater extent on the excellent techniques of reproduction at our disposal - to return the originals.

Frankly, in any case, when I negotiate the sale of a French classic to a foreign buyer, I have few qualms. After all, I reason, we live in one small world and this art treasure has not left our planet. I would, in fact, rather see an Ingres in the hands of a Japanese who loves the painting, than in the hands of an indifferent French millionaire.

A BALANCED URBAN ENVIRONMENT

Gameli Y. SEGBE
Director of the "Abobo" Project
Eglise Evangelique du Togo, Lome

Please send us your dossier entitled "The Resourceful City" which appeared in SOURCES Number 17. This document will be most helpful in our work aimed at creating employment in a balanced urban environment.

READEX FICHE

RICH IN THIRD WORLD TOPICS

E.O. MAMUTSE
Neuilly sur Seine
France

I am writing to you on behalf of a village school called Chinyaradza Secondary School in Zimbabwe which would greatly appreciate receiving copies of your very informative periodical.

The school is in a remote part of the country - over 300 km from Harare. It lacks any reading material at all. Your monthly journal, rich in Third World topics and international affairs, would be an extremely valuable document.

LEARNING DEMOCRACY

The key issue for new democracies concerns not so much the immediate emergence of new democratic structures as two other points: to what extent are they governable, and how effectively have they taken root in societies which must now demonstrate their capacity to preserve their recovered liberty". French political scientist, Guy Hermet, makes this affirmation in the lead article to this month's dossier on the transition to democracy. And as though echoing his words, one of the world's greatest countries - in terms of area, population, military might and economic potential- has just stumbled on the road to liberty. The upset, fortunately, lasted only three days ...

We do not intend, here, to analyse the event, to delve into its origins, present a detailed account or to calculate its consequences. The failed coup d'état in the USSR is, first of all political, because its stakes were nothing more or less than the seizure of power and rejection of values emerging in this country over the past few years. Yet, can we say that the failure of the putsch was unrelated to the concerns of UNESCO?

Its outcome can be attributed to a revolution of attitudes in the USSR. Tens of thousands of Soviet citizens risked their lives by descending into the streets to defend law and liberty; the short-lived conspirators were unable to command support from the two main arms of all dictatorships: the army and the police. The powerful winds of freedom aborted this use of force because a multitude of simple citizens, political leaders, officers and police had adopted a culture of freedom, as necessary step in the transition to a "democratic culture".

The founders of UNESCO were indeed visionary in mandating the Organization responsible for education and culture, to "ensure universal respect for justice, law, human rights and fundamental liberties". These recent events in the USSR once again demonstrate that the ultimate guarantees of democracy are not institutions but rather men and women, who, as citizens, are ready to defend it. And this value, as all others, must be taught - and learned.

René LEFORT

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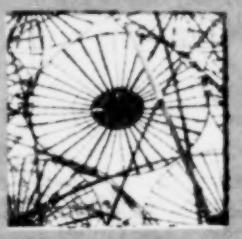

Innovative roofs.

Cover photo : At the polling booth (Photo MAGNUM © Inge Morath).

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UNESCO SOURCES

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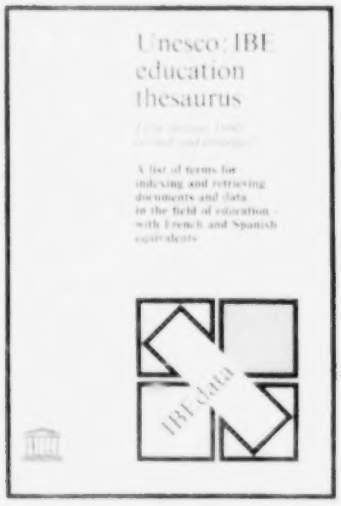
BOOKS

UNESCO:IBE EDUCATION THESAURUS

The fifth edition of the UNESCO:IBE Education Thesaurus, a list of terms for indexing and retrieving documents and data in the field of education, with French and Spanish equivalents, has been revised and enlarged to make it even more useful as a tool in the international exchange of data between institutions working in the field of education. Terminologies need up-dating to reflect developments in concepts. This edition, therefore, includes new terms, as well as an increased number of explanatory notes on the use of terms, thus defining their meaning and scope. It also provides a history of their use. A number of other thesauri have been useful to the present revision which, however, aims primarily at ensuring compatibility with the UNESCO *Thesaurus*, a tool for indexing and retrieving information related to all sectors of the Organization's activities. Prepared by UNESCO's International Bureau of Education in Geneva (Switzerland), and first published in 1973, the *THESAURUS* is neither a dictionary nor a glossary, not even a basis for classifying the holdings of a library. It is intended rather to provide a basic terminology for those who need an in-depth approach to the analysis of such data at the international level.



***UNESCO:IBE Education Thesaurus.** 5th ed. - revised and enlarged. IBEDATA series, UNESCO 1991, 139 pp. .128 FF.*

EVALUATING EDUCATIONAL PROGRAMMES AND PROJECTS: Holistic and practical considerations.

Ideally, educational evaluation should not merely be a *"watchdog"*, but rather a *"participant"* at every stage of an educational plan, policy, programme or project, and, say the authors of this volume, Vinayagum Chinapah, Deputy Director and Associate Professor, and Gary Miron, Research Assistant, both of the Institute of International Education, University of Stockholm, *"it is equally important to re-evaluate the role of educational evaluation vis-à-vis its contribution to cost-reduction and cost-effectiveness."* Accordingly, they set out to identify *lacunae* along this *"third side of the triangle"* (the other two being formulation and implementation) particularly in developing countries where evaluation *"should prove a challenging area of growth for some time to come"*. Without advocating any *"recipe"*, they outline models, approaches, designs and instruments for evaluation in three important educational areas: primary, literacy and technical/vocational.

***Evaluating Educational Programmes and Projects:** holistic and practical considerations, by Vinayagum Chinapah and Gary Miron, Socio-economic studies 15, UNESCO 1991, 182 pp., 60 FF*

PERIODICALS

THE UNESCO COURIER

The Sea and Human Imagination. In this double issue (August-September), the ***Courier*** looks at the ways in which different civilizations, including the Greeks, the Chinese, and the Polynesians, have been affected by the sea, and how the sea has inspired Brazilian music, for example, or Western painting and literature. This issue also contains an interview with Moroccan-born novelist Tahar Ben Jelloun.

IMPACT of Science on Society

Historical Perspectives on Science I. The history of science is not a static discipline and opinions on its role status and value have evolved considerably over the centuries. Two successive issues of *Impact* are devoted to the subject, offering readers an insight into some of the main trends of the history of science today. The influence of society on the scientific community, the analysis of the complex relationship between biological theory and social policy, research and curatorship in the national science museums, and new approaches to the history of chemistry and mathematics are just some of the interesting topics dealt with in this issue (No. 159).

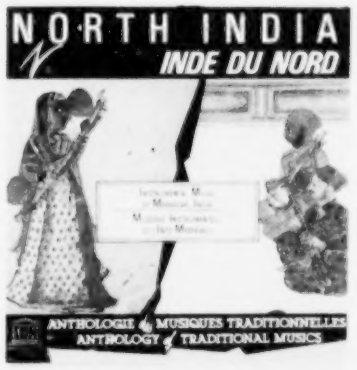
COPYRIGHT BULLETIN

The feature article, **The French Revolution and authors' rights: towards a new universalism**, by Daniel Bécourt, an Appeals Court barrister, a lecturer on copyright at the Training Centre of the Paris Bar and Founding President of the International Association of Copyright Lawyers, examines the links between copyright and the French Revolution.
The article marks the bicentenary of the first legislative text, adopted in France on 13 January 1791, to give force of law to authors' performance rights in respect of their dramatic works. It was Beaumarchais who first called for such legislation when he founded the Society of Dramatists in 1787.
Another article addresses the provocative concept of the "Rights of the Community of Authors" (domaine public payant) designed to breach the gap between the often difficult life of artists and the exorbitant art market prices, by, for instance, requiring buyers to pay 5 per cent to the community of living artists.
This issue (No. 4/1990) also contains book reviews, news and information on UNESCO activities and on international meetings.

RECORDS

NORTH INDIA : INSTRUMENTAL MUSIC OF MEDIAEVAL INDIA

Central to this recording is the *Rudra Vina*, an instrument belonging to the family of stick or tube zithers. Consisting of a neck of bamboo or hollowed wood



(generally teak), to which two gourd resonators are attached, its evolution can be traced through representations in frescos and sculptures back as early as the seventh century A.D. Equally outstanding is the player, Ustad Asad Ali Khan, born in Alwar (Rajasthan) in 1937, a musician of international repute who is the last of a long line of famous exponents of the *Rudra Vina*. Here, he notably interprets two *ragas*, the *Darbari Kanada*, originally created for the court of Mogul emperor Akbar (1542-1605) - to be played at night, slowly and in a majestic mood; and the *Gunakali*, a morning *raga*, which, according to tradition, expresses pain and sorrow due to the absence of a loved one.

***North India: Instrumental Music of Mediaeval India,** played by Ustad Asad Ali Khan, Pandit Gopal Das and Mohamed Saklain, Anthology of Traditional Musics series, UNESCO Collection of Traditional music, Auvidis/UNESCO, 1991. Casette 52 FF, Compact 109 FF.*

Publications and periodicals are on sale at the Unesco Bookshop, or by order from Unesco Press, 7 place de Fontenoy, 75700 Paris, and in Member States through national distributors.

PIERRE GENTELLE: SPACE AGE ARCHAEOLOGIST

It may seem an odd idea to head into space to study humanity's memory, but that's exactly what French geologist/archaeologist, Pierre Gentelle, is up to. Gentelle, 58, is a director of research at the Centre National fançais de la Recherche Scientifique (CNRS). He also heads an international project associated with UNESCO's Integral Study of the Silk Roads: Roads of Dialogue which will use satellite photography to uncover the secrets of the great archaeological sites along the silk roads network.

The project was born out of Gentelle's love for maps and the frustration of working in regions where such documents are rare or jealously guarded by suspicious authorities. *"The arrival of satellites and the UN treaty acknowledging that space was free changed everything - suddenly everybody could look at everybody else legally!"*

Observing other peoples and lands has always been a part of Gentelle's life. *"I travelled a lot with my parents and spent much of my childhood in Morocco where I discovered that I could be at ease in a country other than my own"*. Thus was nurtured a passion for *"vast spaces"* and an insatiable curiousity for the *" ways of exchange between different peoples"* that led him, as a young geographer, to Asia. *"I spent two years studying at Beijing University in 1959-60 and then went to Afghanistan and Iran where I became interested in the past and turned to archaeology. Delving into the history of that part of the world inevitably brings you across the Silk Roads."*

PIERRE GENTELLE

Although a man who would rather travel on the back of a camel than in a four-wheel-drive on the grounds *"that it would be better to use the same transport as those whom we are studying"*, his enthusiasm bubbles over when he considers the introduction of satellite archaeology. *"A satellite can give us an image covering 60 sq. kilometres, allowing us to put a site into its geographical and historical environment. We can also read things that are not visible to the naked eye. It's a new way of seeing the world"*.

The first fruit of the project will be shown in 1993 at a unique exhibition on the Silk Roads, now in the planning. *"We hope to be able to present the images we have of one or two sites - not only to show what we can do, but also in the hope of inspiring others to come and work with us... after all, the more the merrier"*.

Sue WILLIAMS

SHAPING AFRICAN EDUCATION

Basic education remains a widespread problem in Africa, particularly for young girls, women and rural populations. Such were the conclusions of the sixth regional conference on education (MINEDAF VI), which was held in Dakar (Senegal) in July.

Among the most outspoken of the participants was Burkina Faso's Minister for Basic Education and Literacy, Ms. Alice Solange Tiendrebeogo, whose candour and drive won the admiration of all those at the conference. Such attributes are necessary given the scope of the problems faced by this former history teacher and daughter of one of the country's most famous political figures, Philippe Zenda Kaboré., in her efforts to make education accessible to all.

Some 80 out every 100 students in Burkina Faso drop out of school at primary level. To confront this reality, Ms. Tiendrebeogo argues for the *"organization of basic education so that the child who drops out early ... will not be handicapped later in life."*

The minister has already begun working towards this with the preparation of a new literacy programme linking teaching to a productive activity, thus increasing student motivation and involvement. Students for this two and a half month programme are selected by the villagers, with absolute priority being given to women from 15 to 39 years old. Teaching is done in French and the 14 vernacular languages. The aim is teach 30 000 people how to read and write each year.

Burkina's situation is typical of most African nations, as was clearly reflected at MINEDAF,

ALICE TIENDREBEOGO
(Photo UNESCO)

which emphasized the need to halve the illiteracy rate in all countries by the year 2000 and improve school attendance. All participants agreed that greater cooperation between nations as well as with international agencies was needed to achieve this.

To this end, while paying tribute to UNESCO's efforts in Burkina Faso, especially in the area of teacher training, Ms Tiendrebeogo criticized the Organization for not being *"visible"* enough in the field and argued that with its wealth of expertise in education it could play a far more active role in those countries with the greatest need.

"There are times when we feel very much alone," said Ms. Tiendrebeogo. *"We don't feel UNESCO present alongside of us ... even though the world's education concerns are the Organization's top priority, and its specialists, often from the teaching profession, are best placed to understand our problems."*

Diomansi BOMBOTE/Dakar

● **DIRECTOR-GENERAL, FEDERICO MAYOR**, has expressed great distress and deep shock at the tragic death of one staff member and the wounding of two others in a shooting at UNESCO's Amman Office (Jordan) in August. Acting Director of the Office, Dr. Hamid El Khawad (Sudan), 59, was shot dead by another staff member who was allegedly upset over the possibility of losing his job when the Office moves back in Beirut. The decision to return to Lebanon was made by Mr. Mayor, who says the move will be made gradually.

El Khawad joined the Organization in 1975 as an architect and was appointed regional advisor on educational facilities in 1979. He leaves behind a wife and three children.

THE ROCKY ROAD TO DEMOCRACY

Will the wave of democracy sweeping Latin America, Eastern Europe and Africa bring an end to the dictatorships that have held the reins of power there for so long? How to bring about a successful transition to democracy and go beyond the creation of mere institutions to ensure that men and women so long enslaved can fulfil their role as citizens, is one of the questions now demanding an answer as the century draws to a close.

The debate has been opened at an international forum, "Democracy and Culture", organized by UNESCO and Czechoslovakia and held in Prague (September 4-6). This month's FOCUS aims to make a modest contribution by raising some of the issues at stake, such as the links between democratization and development (pp. 15-16), religion (p. 14) and different ethnic communities (pp. 10-11). Malien film-maker, Souleymane Cissé also presents his views on the role of artists and intellectuals (p. 9). The opinions expressed in the following articles reflect the views of the authors.

Have we now entered the age of democracy? The question seems simple, even simplistic. The enthusiasm kindled by the collapse of communism in Eastern Europe tends to inspire an affirmative response. But what is the real state of democracy there and, more importantly, in the world as a whole? Even before that question comes another: what is democracy?

Any definition of minimal requirements unfortunately comes up against the limited criteria of classical definitions from democracies based on political pluralism.

One such definition sums up all the others. According to American political scientist, Samuel Huntingdon, *"democracy exists where the principal leaders of a political system are selected by competitive elections in which the bulk of the population have the opportunity to participate."* Seen in these terms, democracy is synonymous with multiparty elections. But this tells us nothing about how real the competition is between these parties, the extent of their independence from those in power, the possibility of fraud, the exclusion of minorities, guarantees for the rights of citizens and their real capacity to remove a government, or about the principle on which a democratic regime is based. Is it the people alone who are sovereign and does such a regime draw its legitimacy solely from this indispensable affirmation? Or does it add clauses defining a *"socialist"* or other destiny for the people? It is such *"details"* which count in transitional situations. Authoritarianism and democracy are always relative terms, but over-relativizing means blurring the distinction between them. In pratical terms, the problem is how to measure the vulnerability of the new leaders in the face of a people periodically called to vote. Over and above institutions of an irreproachably democratic nature, pacification and a commitment not to resort to violence are criteria for democracy in transitional situations. The attainment of power must also remain provisional. In other words, changes of government through universal suffrage must become a political custom guaranteed by non-violence.

A "BANKRUPTCY OF PERSPECTIVES"

Such considerations of course raise a host of questions about current changes. The first concerns the bankruptcy of perspectives. There is nothing more irritating than the naive postulation that regimes based on fluctuating compromises between a majority and a minority, which are themselves merely transitory, as in the case of *"western"* democracies, can be exported wholesale and maintain their pristine character.

Until recently, the concepts of multiparty politics or the rule of law were used with excessive caution. Anthropologists would tell the inhabitants of the industrialized societies and those of the third world that each people embraced only its own values. Political and religious leaders took advantage of this to accomodate reasons of state in their own manner. It is clear now that this was an error, since those in power who were supposed to be emanations of values specifically rooted in their peoples were clearly no such thing. But now, as if to compensate for short-sightedness in the past, verbal prudence is thrown to the winds. One hypothesis is transplanted by its opposite, democracy is presented as the latest form of European history and then exalted as a universal system. If necessary, a new *"right to intervene"* is evoked to speed up the process and the collapse of values extends to the proposition that democracy is an indispensable condition for respect of human rights and development. Such a proposition is not regrettable from the moral point of view. But there is another point of view which is no less moral; analytical lucidity. What is disturbing is not so much intervention legitimized in the name of liberty as doubts concerning the relevance of calls for democracy addressed to the rest of the world and based mainly on the experience of two continents: Europe and America (including its Latin component). Is what is being suggested the mere imitation of a system of institution, or is it something else?

The first hypothesis brings mixed reactions. On the one hand, formal democracy

does not deserve such heavy sarcasm. The guarantees it provides are the conditions for real democracy. Moreover, the formal practices, repeated elections, party propaganda and the very rituals of politics provide the framework for learning what democracy is until the full exercise of citizenship becomes socially established. On the one hand, imitation may unfortunately be merely a surface phenomenon. Take the case of the mascarades which disqualified democracies in southern Europe and the Balkans at the beginning of the century (fraudulent elections etc.). Worst of all, however, is the feeling of perplexity produced by the search for new democratic forms. It seems reasonable to admit that original forms of democracy can exist, as is demonstrated by India and Japan. Recognizing such innovations however, sometimes leads to confusing democracy with its opposite and taking at face value systems which, by adding an ideological or religious adjective, pervert the very term "*democracy*". No argument, however valid, can eliminate the basic question: is democracy always compatible with any cultural, social and spiritual reality?

To take a specific case, is political pluralism legitimate in societies whose unity is based on communal or religious values? The city-states of ancient Greece, the most distant precursors of a democratic system, could certainly not be described as pluralist: associations appeared to be a threat to the public good. In his Social Contract, the 18th century French philosopher Jean Jacques Rousseau, maintained this concept. The issue of pluralism clearly requires flexibility.

As for the concept of secularity, is it a necessary condition for democracy that political action should be independent from any supreme religious authority? There may be no clear answer, other than the precedent in Europe where denominational parties which rejected secularity finally accepted it.

Any invitation to seek out new democratic forms is perplexing, especially as democracy has become a catch-all term, used to describe different realities. It is applied for example to situations in eastern Europe or Africa where communities are seeking to assert their identities, sometimes with dramatic consequences which shake the fragile foundations of emergent democracies. Their determination to assert these identities is legitimate, but should not be conveniently subsumed under the general heading "*the age of democracy*". Democracy is a system of government, not an expression of identity.

However, the affirmation of identity is for certain peoples a priority which makes democratization of secondary importance. Aspirations for a specific identity *and* democracy are legitimate but quite distinct and may even be conflicting.

There is no simple synthesis of these ideas, but some provisional conclusions can be drawn. Democracy above all means that those being governed have a real possibility to choose and peacefully replace at fixed intervals, those in power. This is consolidated when a society breaks the spell of authoritarian demogogues and rejects any alternative to such democracy. Ideally, it should also recognize, as Polish philosopher Kolakowski puts it, that "*all conceivable models of freedom must take into account the fact that human values are mutually self-limiting and that often we can give precedence to some only to the detriment of others*".

AMBIGUOUS MEMORIES

Measured against such a definition, the triumphal attitude to the transformations in eastern Europe must be seen in a broader perspective. Enthusiasm must be relativized if only because it recalls ambiguous memories of the period after 1945 when supposedly free elections were apparently to bring happiness to the peoples of the region. Secondly, these events should be set in a broader context, less they overshadow changes underway in the South. There too, there is cause for concern, the transition to democracy being incomplete in Latin America and merely embryonic in Africa and Asia. Finally, the key issue for new democracies concerns not so much the immediate emergence of new democratic structures as two other points: to what extent are they governable, and how effectively have they taken root in societies which must now demonstrate their capacity to preserve their recovered liberty. The crucial problem is durability. There is no point in setting up pluralist governments if they are only to collapse shortly afterwards because of their errors and the disillusionment of the people. As for countries in the South, the real challenge consists in breaking the vicious alternance between flagging dictatorships and fragile democracies. But this is not the end of the problem. The euphoria prevalent since 1989 has obscured the fact that people have revolted not so much in favour of democracy as against their former despots. Can a symmetrical threat now be ruled out with disillusionment acting against democratic leaders too rapidly judged as incompetent? It should be recalled that there can be no democracy without democrats both at the top and at the grass-roots. In other words, citizens must recognize the paradox that "*democrats*" fulfill their roles in complete freedom, whilst realizing that this liberty has its limits and that it opposes democracy when the streets are full of people demanding the impossible or acclaiming those who promise miracles. Today, this is the major pitfall.

Guy HERMET
Director of Research at the Fondation Nationale des Sciences Politiques

"CULTURE AND DEMOCRACY"

Organized by UNESCO and Czechoslovakia, the colloquium, "Culture and Democracy", (Prague, September 4-6), aimed at opening up the debate on the difficult transition to democracy. Some 200 personalities from all corners of the world were invited to take part including political figures like Julio Sanguinetti (Uruguay) and Jose Sarney (Brazil) along with former East European dissidents Jiri Musil (Czechoslovakia) and Bronislaw Geremek (Poland), writers such as Jorge Amado (Brazil), Andre Brink (South Africa), Amin Maalouf (Lebanon), Soni Labou Tansi (Congo) and Tahar Ben Jelloun (Morocco), artists of the ilk of film-maker Souleymane Cisse (Mali), or singer Grace Bumbry (USA); academics including historian Saul Friedlander (Israel) and sociologist Edgar Morin (France), and media leaders. Former Soviet Foreign Minister Eduard Shevardnadze had also agreed to participate.

Plenary sessions, debates and workshops were organized to discuss various facets of the democratic process such as the international dimension, the role of intellectuals, artists and the media, the position of minority groups, and the links between ethics, religion and economy.

Portrait

BUILDING IN CONCRETE IS NOT CIVILIZATION

For film-maker Souleymane Cissé, artists and intellectuals have a prime role to play in democratization.

Malian film-maker Souleymane Cissé has helped put African cinema on the map. His film *"Yeelen"* (the light) won international acclaim, and the jury's Special Award, at the 1987 film festival in Cannes (France). His work bears witness to his concern over the social and political upheavals that have shaken his country. Born in 1940 he made his first short-film in 1971. Since 1975, apart from *"Yeelen"*, he has also produced three other feature length films: *"Demuso"* (the young girl), *"Bara"* (work) and *"Finye"* (the wind). He agreed to this interview with SOURCES in BAMAKO, where he was a participant at the recent National Conference which brought together the country's various political parties to discuss the nation's future.

Do all your films reflect the social malaise that exists in Mali?

S.C.: If we take Bara, for example, it says something about the climate of social life in Mali, in other words, the everyday life of the poor. They are at the mercy of the rich, the very people who, one way or another, have embezzled public funds. They have managed to attract wealth to themselves and have been able to send their children to university abroad. But the plight of the peasants has remained unchanged. When the film came out, attempts were made to discredit it but it created a stir outside the country which enabled it to survive.

Have you always been on bad terms with the authorities?

S.C.: Yes, I had to take the decision to give up my job in the civil service in 1973. Some of the people who made trouble for me then are here today at the National Conference. It's fantastic: they just couldn't believe that the whole system might collapse.

Generally speaking, have Malian artists tried to fight against the system?

S.C.: As far as we film-makers are concerned, we have always put up a fight. In Finye, things came to a head. The film traces the progress of the student movement in 1979, at a time when no one wanted to stand up for them. They were ill-treated, some were finally killed and they were dispersed. That was the starting point of the pro-democracy movement.

What was your reaction to the events of March?

S.C.: I was out of the country when Moussa Traoré was overthrown, but I had felt it coming during the previous months. At the time when the kids were tearing everything down, I was the subject of a documentary being shot by a young Cambodian who got mixed up in it all. They arrested him, and when I went to obtain his release, he couldn't stop crying. He was convinced they were going to shoot him. That was the sort of regime we had: we lived in constant fear of what might happen to us.

Did anyone believe that the movement would go as far as to overthrow the government?

S.C.: To be quite frank with you, I knew as soon as I finished Finye that change was inevitable. I say so in my film. I wasn't surprised, but I know that the population wasn't expecting it and wasn't ready for it.

What does the creative artist have to offer a democratic movement?

S.C.: Lots of things. Creative artists are people who can feel things long before they actually occur. They can convey those feelings to the population and that can help the supporters of democracy.

Is the role of the creative artist as important in a newly-emerging democracy?

S.C.: What we have to do in this situation is to make those who are about to take power more aware of certain things. Their awareness has to be heightened so that they won't repeat the errors of the past.

Can creative artists have a disruptive influence even in a democracy?

S.C.: Of course they can and so they should. That is why new constitutions should include freedom of creation and not just freedom of the press.

Generally speaking, would you say that culture tends to be neglected?

S.C.: The reason Africa has marked time since independence is because we live in a cultural vacuum. We express ourselves in French, English or Spanish but these are not languages that move Africans deeply. French, for us, is a working language. What strikes to the very soul of Africans is their culture, which tends to be ignored. We can build in concrete but that's not civilization. Ordinary people have to feel concerned, they have to be involved in the life of their society and only culture can do that for them.

Should African culture also be a modern culture?

S.C.: Let's take the case of rap, for instance. How long has this type of music been danced to on the African continent? For a thousand years. No one ever gave it a thought. And then, suddenly, 'rap' comes from the United States and everybody gets excited about it. There are so many things, so many phenomena in this continent that could be put to good use for all mankind. The African culture has yet to be discovered.

Interview by Thierry PERRET (Bamako)

NATIONAL AND OTHER 'ISMS

As tensions persist, Kirghiz writer Chingiz Aitmatov places hope in federalism.

The transition to democracy in the USSR and Eastern Europe, combined with the outburst of tensions between nationalities, is producing a particularly complex process at the end of this century. There is, of course, a rational explanation for the simultaneous appearance of these two phenomena: in the communist countries, a *"class"* analysis invariably dictated the solution to all problems at each moment of social, economic and political life.

Whether in my own Republic, Kirghizia, the other Soviet Republics or Eastern European countries, this ideology predominated over a long period of history, systematically giving the *"class struggle"* priority over national problems.

The current malaise and the dramatic, often catastrophic, situation we are experiencing today demonstrates how this policy has aggravated the problems of nationalities which could have been resolved progressively. Peoples in numerous regions, frustrated by the loss of their language and national identity, have painfully watched their culture subordinated to the concept of internationalism, presented as a global solution.

THE ALARM SIGNAL

Intellectuals play a special role in this crisis by acting as locomotives for the idea of nation. Writers, journalists, scientists, and ecclesiastics were the first to sense frustrations, pull the alarm signal and spark the revival of nationalism.

Now, however, and above all in the USSR, the intelligentsia must be conscious that a process which sees itself as "purely" national can hold catastrophic contradictions. No people can be entirely self-sufficient. Contemporary society resembles a woven fabric, and this is a characteristic common to different peoples, with different languages and beliefs.

Nationalism can, for all these reasons, assume explosive proportions, and enter into violent conflict with other interests, all of them legitimate.

Democracy is fragile. It can be seriously jeopardized when national interests conflict. Yet, taking effect at all levels of life, as we observe in the USSR and in other countries, it is democratization which will most mark the end of this century.

It is, to a certain extent, natural that this process meet with resistance from those in power who, in each society, fear the loss of national identity, and the modification of frontiers - thus a weakening of the nation upon which their power depends. At some point, nationalism begins to limit democracy. While this may seem reactionary, it is inevitable, and must be taken into account.

If a response could be provided to both problems - the advance towards democracy and the satisfaction of national aspirations - a new future would lay before us. But will our leaders be capable of addressing the concerns of the nation, on the one hand, and the people on the other, in such a way that national interests go hand in hand with democracy? *Perestroika* in this sense has become a vital global action since it has allowed for the renaissance of national consciousness, while, at the same time, opening Soviet society to democratic freedoms. Other countries will, undoubtedly, develop their own solutions.

Solutions to problems involving frontiers will probably vary just as widely. Intangible, yet guaranteeing stability after the great world wars, these are now, in some cases, being challenged by the legitimate principle of self-determination. Yet, if we try to satisfy territorial claims wherever they exist, the result will be chaos.

We cannot hope to achieve perfect equilibrium. In fact, the tragedy of Yugoslavia serves as a sinister lesson. I myself have been very naive in citing the Yugoslav federation as an example. This federalism and a relatively good economic situation did not prevent that country from falling victim to the contradictions of nationalism. This is not, however, a condamnation of federalism which remains the best imaginable system.

Should we, then, take Western Europe as a model? Certainly, Western Europe has contributed greatly by indicating the road to be followed, both to satisfy human needs and aspirations and to free populations from the crushing domination of the State. Yet there is no universal model. Each society must find its own form of liberty. As we see in Eastern Europe today, however, the search can be painful and arduous.

In addition, we must all be aware that we are living on a small planet divided among many peoples. We have no choice but to live together. Perhaps this constraint will guide us towards a form of integration which will, at the same time, allow for the full development of each constituant nation. Federalism, if well conceived, can serve as a departure point, starting with the gradual consolidation of Europe into a single economic and political space.

Chingiz AITMATOV, Writer,
Soviet Ambassador to Luxembourg,
August 13, 1991

TRANSITION AND TRADITION

Contrary to proponents of the one-party system, Iba Der Thiam of Senegal insists "Africa can adapt itself perfectly to democracy".

The winds of freedom sweeping the African continent are now reaching hurricane force. The last bastions of one-party rule are being stormed and old dogmas are tottering under the combined onslaught of economic crisis, social upheavals and painful political revisions.

Where autocrats once subjected their peoples to dictatorship, a new process is underway. Alternative institutions are appearing, signs of a transition which must now become firmly rooted in a changing and vulnerable social environment long marked by ethnic dissensions and tribal specificities. Can progress be consolidated without the process going off course as a result of sociological pressures which will pervert its value and meaning?

Black African societies, with common characteristics underlying their diversity, are generally structured, says French anthropologist George Balandier, *"by sex, age, kinship and marriage relations"*.

This structure dictates not only social relations, but also the production and the circulation of goods, the ideology of political power and the development of cultural activities. The fear is that, in such a context, political life cannot be founded on western postulates of democracy and freedom of choice. There can be no equality of status where relations are determined by a strict hierarchy. Such a situation has often led to abuses: the monopolization of power as a means to material comfort, profit, favoritism and despotism as well as the exclusion and marginalization of other ethnic groups.

"PRIMUS INTER PARES"

But traditional African chiefs have not always been the autocrats portrayed by foreign anthropologists. In the Sudan empires of the Niger region, not only was the chief *primus inter pares* but in most cases consulative bodies moderated his rule. Families, clans, corporations, different age groups and even minority ethnic groups participated in the development of the community.

West African societies generally voiced their opinion to criticize and denounce abuses of power, obliging their leaders to explain their conduct or resign. Here we can detect signs of differing movements and their supporters, as well as the existence of expression, regulation and appeal. Many African societies even had an elected magistrature.

If Africa, in its bid for democracy, draws its inspiration both from the rest of the world and the lessons of its own past, it will accomplish a smooth transition. Contrary to the ideas of some proponents of the one-party system, democracy can adapt itself perfectly to Africa. Indeed, it has, in the past, succeeded in developing a political, economic and social order in which men and women, their individual rights respected, could flourish.

It is therefore wrong to claim that democracy will lead to chaos and anarchy, disrupt the social fabric or destroy the embryonic nation, jeopardize the fragile ethnic equilibrium, and distract African states from their primary task of development.

Democracy challenges the capacity of human beings to guide their individual and collective fate according to the paradigms of liberty, initiative and responsibility. It contributes to equilibrium, harmony, and national cohesion.

By guaranteeing individual rights, implementing suitable mechanisms for integration, participation and security, and by founding a state based on the rule of law, democracy consolidates social peace by instituting political pluralism. It generates conditions favourable to development of the community, which dictatorship and absolutism are incapable of creating.

Democracy is neither a threat to national unity nor to social cohesion. It merely has to be organized, without timidity or hypocrisy.

Who are to be the creators of a new and authentic democracy? Will it be the people, or an elite? What will be the legal structures within which parties, trade unions and associations can freely operate? What moral and ethical rules are needed to ensure civilized competition between members of society? What status should be given to the opposition to enable it to play its part, fully equal in rights and conscious of its duties? What mechanisms should regulate elections and the smooth non-violent transition from one government to another? What spaces of liberty must be created for the press, so that it can express itself freely? It is to such questions that Africa must find clear answers.

Like it or not, nascent democracy will progress in Africa. Our past has prepared us for it, and our present makes it inevitable. The democratic experiment, moreover, has the backing of the masses. We must simply have the courage to embark on the road ahead honestly and loyally, and without shirking our responsabilities.

Professor Iba DER THIAM,
Former Minister of Education,
Dakar, Senegal

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ERRATUM

UNESCO SOURCES No. 29 - September 1991

pp. 12-13

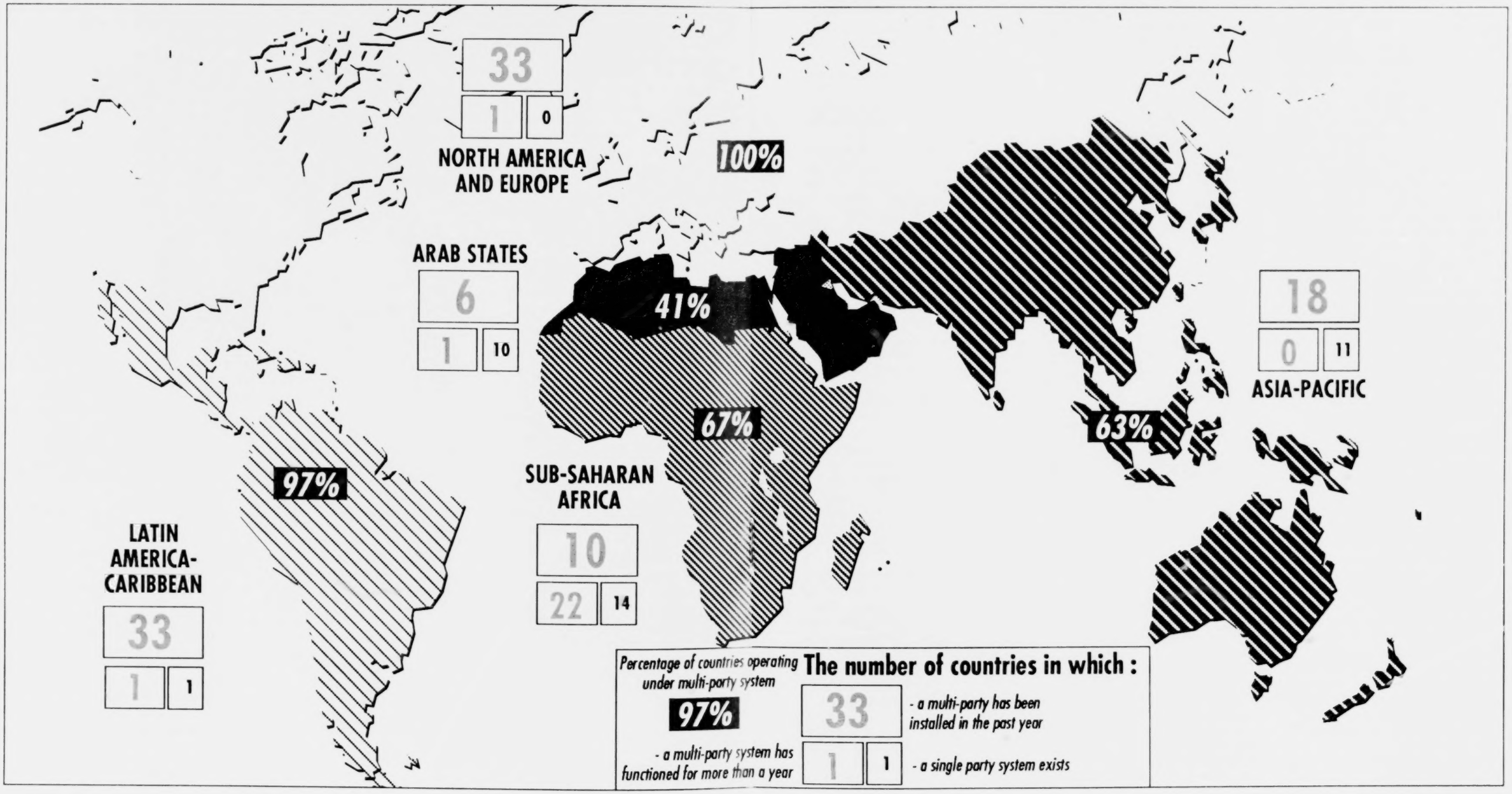
The captions for the figures in red have been inadvertently reversed.

THE SPREAD OF THE MULTI-PARTY SYSTEM

Born in the industrialized countries of the north, the multi-party system has begun to take root on all continents - spreading throughout Latin America over the last decade, and more recently planting its seeds in Eastern Europe and Black Africa.

In order to limit the inevitable subjectivity involved in any attempt to measure democracy in a given country, the map presented below has been drawn up using the spread of the multi-party system as its main criteria. This method, however, does not mean that all parties in all countries are authorized, nor that elections are free and fair. The regions presented do not necessarily correspond to those normally recognized by UNESCO.

Sources : Amnesty International and Agence France-Presse. Graphics : A. Darmon.



FACTS IN FIGURES

UNESCO SOURCES No. 29 / SEPTEMBER 1991

RECONCILING THE SACRED AND THE SECULAR

For Mohamed Harbi of Algeria, "religion must again return to the people".

The nationalists who forged the independence of the Maghreb countries generally adopted political structures which, like the Soviet model, turned their backs on democracy. Now that these countries are changing into multi-party systems, the move towards democracy is confronted with the rise of radical Islamic movements.

In recent years, these have spread to universities and their influence is growing, especially in towns, as shown by elections, particularly in Algeria. The role formerly played by nationalism in enabling populations to participate in public life has now been taken over by these movements.

The political vacuum created by the single party system has certainly been a major factor. But there are two main reasons why the opposition has embraced Islam rather than other ideologies. The first is historical. There has been no fundamental transformation of the cultural base, since the move towards modernity has been the work of elites using a double language: a rational one for themselves and the outside world and a "communal" one for the masses at home. Broadly speaking, nationalism in North Africa has vehicled a political project based on membership of a specific community, rather than on an overall vision of society.

LANGUAGE OF PROTEST

The forms of mass mobilisation therefore remain community-based. This has contributed to the development of Islamic discourse as the language of protest in the working classes, a process reinforced by the fact that the educational system has injected large doses of religion into teaching. The importance of this issue has become evident in Tunisia, where school books are being revised and secularised. But the question is not even raised in Algeria, although the problem is more acute there than in other Maghreb countries.

The second reason relates to the policies of those in power, who have always concentrated their efforts on attacking left-wing movements and trade unions. As a result, they have destroyed all the possible modern frames of reference.

At certain periods, these leaders themselves used Islam to combat social protest. In Tunisia, for example, the first Islamic groups were set up within the ruling Destour party to curb the influence of marxist movements in the universities. In Algeria, the post-Boumedienne era was conceived on the basis of religious ideology, as a replacement for the ideology of state socialism. Islamic discourse then became prominent, in the hope that this would regulate conflicts within society by displacing political and social issues into the cultural arena. The Algerian family code, for example, is of purely religious inspiration.

Even today, those in power still believe their best hope is to play on religious feelings to divide the Islamic fundamentalist movement.

But these movements have taken root, based on radical factions expressing a form of social protest, eager for moral regeneration, vigorously opposed to corruption and political favouritism.

Although the risk of fundamentalist movements coming to power can no longer be ruled out, attempts to eliminate them from the political arena would be wrong. Democratisation is not to be confused with current upheavals. Tunisia opted for the banning of Islamic parties, but has been no more successful than Algeria. Islamic movements in fact draw their strength from the weakening of secular societies by a dominant party based on the State, rather than on society.

Radical Islamic movements are founded on a social fear which can only be overcome if they can be made to fight for a secular ideal. Whilst setting up legal frameworks to prevent any moves towards totalitarianism, no progress can be made unless we accept the principle that Islam can also engender democratic responses. But this hope is conditional on the secularisation of society.

The litmus test for this will be the transformation of the educational system and the status of women. If democracy is to advance, it must be based on the participation of all, and therefore of women. This implies destroying the patriarchal system, a major focus of Islamic fundamentalism.

In more general terms, achieving democracy means moving from a system based on a community (whether of the faithful, Berbers or Touaregs) to a society based on citizens who are united by a social pact. But democratisation implies advancing towards a secularity which takes into account the specific nature of societies in this region of the world.

Even if it were desirable, the European model could not be transposed. Democracy is not a ready-made system, but a political method. Original forms of compromise may well be possible. The sacred dimension is too important in Maghreb societies to be formulated in the same terms as in Europe, where in any case a long process of compromise between Church and State was necessary to reach the present state of secularisation.

To prevent religion becoming a political force with totalitarian aspirations, it must be returned to the people. Entire communities, such as the Mozabites, have suffered for decades from state-run religion, which has led to their own rites being under the control of Sunnites. They too, in the context of a social pact, will no doubt stay religious, but will opt for democratic responses.

Mohamed HARBI
Algerian writer and historian
A former leader of the FLN
Paris, France

TO EAT OR TO VOTE - THAT IS THE QUESTION !

Democratization and development.

Latin America's see-sawing between authoritarian regimes and democratic governments is bound to make us sceptical, or at least wary, when considering its political future. The 1990s saw the start of an exceptional period in the continent's history : for the first time since independence, all except one of its countries are ruled by elected governments and are determined to consolidate democracy. It is something of a paradox that this opening up towards democracy is taking shape at the height of the *"debt crisis"*, following ten years of economic crisis that has been dubbed the *"lost decade"*. At the same time, this situation has given rise to fears that the democratic process may not be irreversible in view of the constraints which socio-economic conditions place on the development of a new order.

These two roles appear to be antagonistic, or at least impossible to fulfil at the same time.

The political climate worldwide as well as in Latin America seems to have tipped the scales in favour of a rigidly stratified society, justified by the priority given to consolidating democracy. So social justice has been put off until later; that same social justice which was the guiding light of so many political plans and government programmes in the 1960s and 70s, including those of military governments like that of Velasco Alvarado in Peru, which introduced some very radical social reforms

ECONOMIC UNDERDEVELOPMENT

Democracy thus defined as an end in itself, i.e. limited to the holding of free elections, is in danger of dying out, because economic underdevelopment - the result of the continent's economic crisis combined with world recession - has produced unmanageable situations.

The process of democratization in Latin America affects all countries and all forms of government, not just those that have been installed after the overthrow of a military regime. Some countries where democracy is relatively stable, such as Colombia or Venezuela, are having to set up a democratic political culture along with the corresponding institutions while facing an economic crisis and social inequalities of the utmost gravity.

Latin America has suffered significant losses on the world market of goods and capital. According to International Monetary Fund figures, its share of world trade collapsed between 1950 and 1989, falling from 9.6% to 4.8% of total imports and - even worse - from 11.1% to 3.9% of exports. These figures highlight the weakening of the productive capacities of the continent, which unless a recovery occurs is in danger of attracting less and less investment and getting into even worse difficulties.

A TURN FOR THE WORSE

The debt crisis and the flight of capital are of unprecedented proportions. As a result, unemployment has risen and living standards in general have taken a turn for the worse. More and more people have joined the ranks of the underprivileged. According to an Oxford Analitica Study (Latin America in Perspective, Oxford University Press, 1991), their numbers rose during the 1980s by nearly twice the figure for the previous 20 years, reaching 170 million in 1989, 40 million more than in 1981. The increase between 1960 and 1981 was 22 million.

We are talking here of real poverty, which brings people from many levels of society to the brink of starvation, depriving them of housing and minimum services. They are excluded from any sort of education that might help them to acquire the basics of citizenship, with all the rights and obligations that this implies.

In this way, no less than a third of Latin America's population has been banished to the fringes of society (while the richest 10% monopolize half the total wealth). And improved economic performance combined with freer markets may well worsen the situation.

The assumption that a free market is synonymous with democracy is an idea that has rapidly gained ground since the collapse of the communist model. But the free market is also a political element, with its own power relation and, in the context of Latin America, can only lead to a greater concentration of wealth. If society's fundamental needs such as food, health and basic education cannot be met, how can a citizen really be considered really free and able to fully participate in democracy?

Can democracy be consolidated if it does not tackle this problem, if it cannot offer a decent life to all citizens? It is to be feared that in view of the build-up of both internal and external obstacles, this choice will not be made.

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Because of the circumstances that gave rise to change, democracy in the best of cases has taken the form of conservatism without upheaval, reform without revolution, according to Samuel Huntington, whose book "The Modest Meaning of Democracy" examines this issue. To put it another way, in a context of economic liberalism and the State's decreasing ability to distribute wealth, the economic status quo is at best maintained, with all its attendant poverty and frustation of basic needs for a broad sector of the population.

The move towards democracy basically depends on guaranteed stability and general consensus. Very often, authoritarian governments have themselves set limits to change by imposing taboos on anything to do with social reform and military institutions. They have done their best to protect those sectors which had in the past lent their support to dictatorships. For instance, the new constitution in force in Colombia since 5 July has in no way affected the military regime.

This desire for "continuity" could lead to the exclusion of the very people who are pressing for change. Political theory provides sufficient justification for those whose main aim is to consolidate emergent democracy and who can see no direct connection between the conduct of political affairs and the efficient management of the economy, the ability to provide social benefits such as jobs or the redistribution of incomes.

Does this mean that political legitimacy should be based first and foremost on civil liberties ? This is what the Left in Latin America believes, as well as the new government of Chile, which has just decided not to meddle with the economic model it inherited from the military regime. But is it possible to "consolidate democracy" while maintaining a form of social apartheid?

Alicia PUYANA

TO FIND OUT MORE ...

PARTICIPATIVE ADMINISTRATION AND ENDOGENOUS DEVELOPMENT : edited by Huynh Cao Tri, focuses on the administrative and management structures of developing societies and the question of how to adapt them to different socio-cultural contexts in order to encourage popular participation in development (co-publication International Institute of Administrative Sciences/UNESCO, 1989).

WINDS OF FREEDOM : reflexions on and analysis of the events of 1989 in East-Central Europe and what they mean for democracy in the world includes an interview with Vaclav Havel and articles by Alain Touraine, Octavio Paz, Joseph Brodsky and Desmond Tutu (June 1990 issue of **UNESCO Courier**).

HUMAN RIGHTS IN A PLURALIST WORLD :INDIVIDUALS AND COLLECTIVITIES. Analyses the concepts of universal and individual human rights and human rights associated with groups such as states or minorities (Netherlands National Commission for UNESCO/Meckler, 1990).

THE INTERNATIONAL SOCIAL SCIENCE JOURNAL has devoted four issues to the process of democratization :

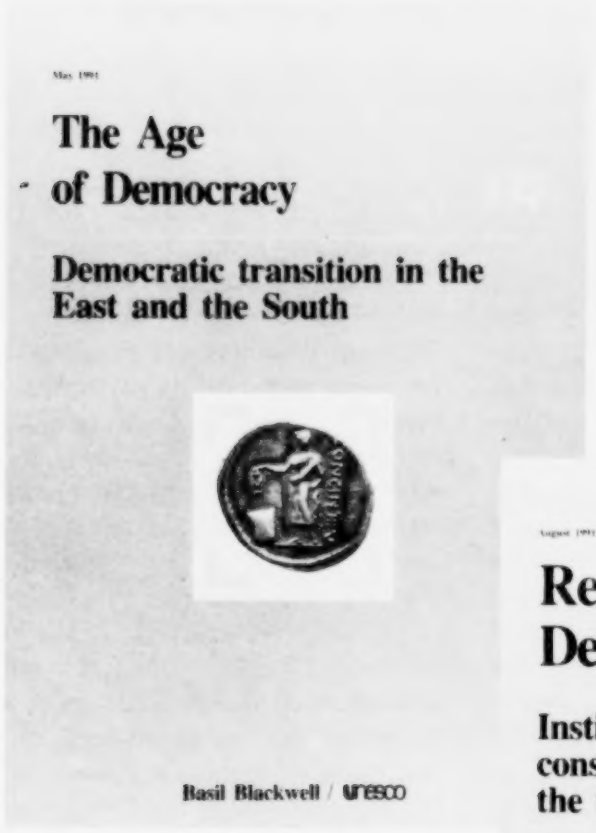
- THE PROCESSES OF TRANSITION : ANTHROPOLOGICAL CASE STUDIES of non-capitalist methods for organizing production and exchange, and of the extension of market economy to several rural regions (No. 114).

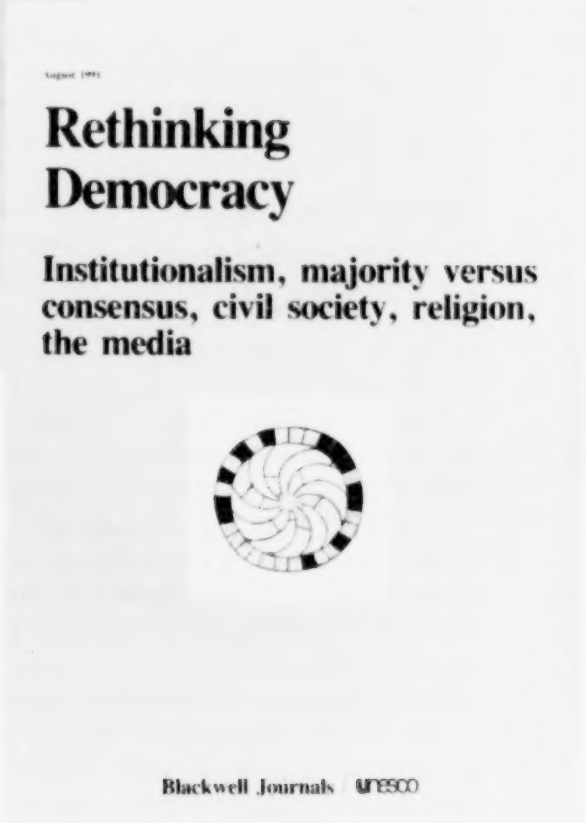
- KNOWLEDGE AND THE STATE : SOCIAL SCIENTIFIC DISCOURSE, PROFESSIONAL KNOWLEDGE AND PUBLIC POLICIES. Essays on political structures and historical influences on the development of the state (No. 122).

- THE AGE OF DEMOCRACY : DEMOCRATIC TRANSITION IN THE EAST AND THE SOUTH. Presents analyses of the spread of democratic systems to countries in Latin America, Eastern Europe, Africa and Asia (No. 128).

- RETHINKING DEMOCRACY : INSTITUTIONALISM, MAJORITY VERSUS CONSENSUS, CIVIL SOCIETY, RELIGION, THE MEDIA. Presents various points of view on the debate - which has been going on since the times of Ancient Greece - on the nature of democratic systems (No. 129).

INTERNATIONAL SOCIAL SCIENCE JOURNAL

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Rethinking Democracy
Institutionalism, majority versus consensus, civil society, religion, the media
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"THE AGE OF DEMOCRACY"
(No. 128, May 1991)

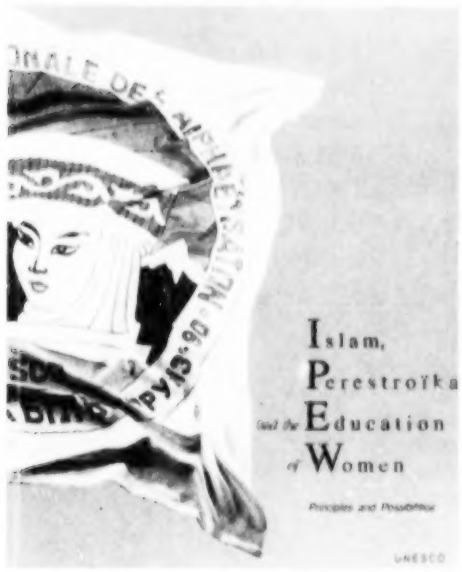
comments on the spread of representative, pluralist political regimes in Latin America, Eastern Europe, Africa and Asia.

"RETHINKING DEMOCRACY"
(No. 129, August 1991)

devoted to the debate on the nature of democratic systems - which takes on vital importance in the wake of the democratization underway around the globe.

●

ISLAM, PERESTROIKA AND THE EDUCATION OF WOMEN, the final report of an international seminar on Literacy and Lifelong Education for Women, held in Frunze, Kirghiz SSR, last November, is now available in English, Arabic and Russian. In the 62-page illustrated booklet, traces the evolution of women's education, notably in the predominantly Moslem Republics of Kirghizia and Uzbekistan. It also calls for : programmes, in predominantly Islamic societies, to help women become familiar with Koranic texts, thus enabling them to discuss and even to contest the masculine and subjective perception of Islam as well as training for redeployment of women to meet the new demands created by perestroika.



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ENROLMENT IN TECHNICAL AND VOCATIONAL education now constitutes an average 25% of total secondary education. In light of this, UNESCO has prepared a feasibility study on the establishment of an International Centre for Technical and Vocational Education to act as a support for those countries trying to develop this sector. This year's General Conference will decide how and when the centre should be set up.

UNESCO SOURCES

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A CROSS-CULTURAL BRIDGE

An African school with a difference shares this year's Prize for Peace Education.

A private Catholic school in Dakar (Senegal) has become the first African school to win UNESCO's annual Prize for Peace Education. The Cours Sainte-Marie de Haan shares the $60,000 prize this year with Ruth Leger Sivard (U.S.A.), who was selected for her unrelenting battle for disarmament.

The announcement of the award was cause for celebration at the school and great satisfaction for its Director, Victor Emmanuel Cabrita, known by his students and staff as "V.E.C.". The distinction that UNESCO has conferred on the Cours Sainte-Marie de Haan is the accolade for his 17 years of unremitting effort at the head of this secondary school, which he has succeeded in turning into a *"centre of excellence"*.

The son of shopkeepers of Portuguese origin, but Senegalese by adoption, a disciple of Senghor, and specialist in development economics, this humanist is, in the words of one parent, also a *"visionary"*, whose efforts alone have helped to give hope and confidence to several generations of children.

Located in the northern suburbs of Dakar, surrounded by bare hills of pink sand which contrast strangely with the luxuriant greenery of the school, and constantly swept by sea breezes, the Cours Sainte-Marie de Haan is, in many ways, more reminiscent of a charming seaside resort.

"WIDEN YOUR HORIZONS"

The courtyard looks like a classified forest, with about fifty different varieties of trees, plants and flowers, including giant eucalyptus, neems, filaos, date palms and coral trees, and also ferns, bougainvillea, rose bushes, geraniums and periwinkles. A 15-meter high globe, on the base of which is inscribed *"Ouvrez vos frontières"* (Widen your horizons), takes pride of place in the middle of the Courtyard of the Nations. To the right stands a pole with the names of several capitals of the world written on signs pointing in the direction of these cities, while two other poles bear the names of several dozen writers, scholars and philosophers, such as Confucius, Aristotle, Einstein, Gandhi, Sartre, Martin Luther King, Wole Soyinka, etc.

Other poles dividing the courtyard in two parts display the flags of various nations to mark the occasion, for example, of the *"Peace Fortnight"* in January, the *"Festival of Nations"* or the national cultural weeks organized by embassies. The names of the walks, classrooms, monuments and various places throughout the school bear names designed to catch the visitor's eye: *"Freedom"*, *"Peace"*, *"Justice"*, *"Parvis of Dignity"*, *"Monument to Democracy"*, *"Forum of Non-Violence"*, *"Human Rights Crossroads"*, and so forth. Everywhere - in the offices, in the gardens, amid the trees, on the walls and at bends in the paths - there are statues, frescoes and cast metal or wooden sculptures, which make the surroundings look like a museum of modern art.

"PEACE IS MY LAW"

This almost religious concern for the school's general surroundings is intended to fire the imagination of the young people and to encourage positive and non-violent behaviour. It is also fully in keeping with the school's motto, *"Pax Mea Lex"* (Peace is my law). The aim, as Mr. Cabrita is at pains to point out, *"is to make children happy to come to school. By creating this atmosphere around them, we make them the potential architects of peace"*.

The Principal's untiring efforts to promote understanding among people and his determination to learn more about other cultures are reflected in the school's membership of the World Association for the School as an Instrument of Peace and its affiliation to the UNESCO Associated Schools project. For a year now, the school has had a UNESCO Club. Its name in Wolof, the main national language in Senegal, is *"Jamm Rek"*, which means *"Nothing but Peace"*. The school's experiment in teaching human rights and duties has aroused so much interest that by a recent presidential decree it was decided to extend it to all secondary schools in Senegal.

The UNESCO Prize for Peace Education is not the first distinction awarded to the Cours Sainte-Marie de Haan. Last year it received the *"Palmes de Grand Compagnon de la Paix"* awarded by the Senegalese United Nations Association.

IN THE COURTYARD OF THE COURS SAINTE-MARIE DE HAAN, FROM LEFT TO RIGHT : VICTOR EMMANUEL CABRITA, SCHOOL DIRECTOR, IBRAHIMA NIANG, FORMER EDUCATION MINISTER OF SENEGAL, BABA AKIB HAIDARA, FORMER DIRECTOR OF UNESCO'S REGIONAL OFFICE IN DAKAR (BREDA) AND IN FRONT, UNESCO DIRECTOR-GENERAL FEDERICO MAYOR (Photo UNESCO).

The school's commitment to humanism and universality is particularly clear in the origins of its 3,200 pupils who come from 48 different countries. Although it is a private Catholic school, the Cours Sainte Marie has a majority of Muslim pupils, as well as followers of four other religions. Each year, to mark the celebration of the feast day of the Virgin, a round table brings together dignitaries of these different religions.

ENCOURAGING INVOLVEMENT

The school's strongly cultural and humanist slant has generated a degree of suspicion among certain teachers, who take the view that *"Cabrita has gone too far"*. Although they are not actually hostile, they are adopting a wait-and-see attitude. To overcome their resistance, Mr. Cabrita is encouraging them to take cultural initiatives that will make them feel more involved. These fears have even less foundation in view of the fact that the school's results are among the best in Senegal: a 100 per cent pass rate in the science subjects of the Baccalauréat for the last eight years and 85 to 90 per cent in the other subject areas, thanks to the competence of a devoted teaching staff and to a system of discipline that is clearly understood and accepted by the pupils. The pupils come from all walks of life and the school fees vary according to the parents' income. Most pay fees of 6,200 F CFA per month, i.e. about $20. A considerable number of pupils from more humble social backgrounds receive free schooling. There has been no shortage of praise for the school, one example being provided by Professor Iba Der Thiam, a former Minister of Education of Senegal: *"Your establishment, through its international influence, its awareness of the burning problems of the modern world, its high standards and the results of its services, and the climate of smiling and serene discipline that it cultivates, has developed a philosophy of peace based on loving one's neighbour, tolerance and universal humanfellowship, international co-operation and mutual understanding with due respect for differences."*

Diomansi BOMBOTE
Dakar

Endowed by the Japanese Shipbuilding Industry, the $60,000 UNESCO Prize for Peace Education was created in 1980 to recompense a *"particularly outstanding example of activity designed to alert public opinion and mobilize the conscience of humanity in the cause of peace"*.

●

CUTTING BACK URBAN BOARDING SCHOOLS and taking education facilities to the children is one of the aims of a UNESCO project designed for Mongolia's nomad population. The $2 million project, prepared at the request of the Mongolian government, concerns some 15,000 illiterate and semi-literate families living in the Gobi desert - 20 percent of them headed by single women. It uses radio programmes, visiting teachers and specialists, self-learning and post-literacy materials to overcome the problem of a population on the move, and also includes training programmes for teachers in non-formal education and the preparation of suitable curricula.
The Mongolian government is financing part of the project, but is also seeking outside funds.

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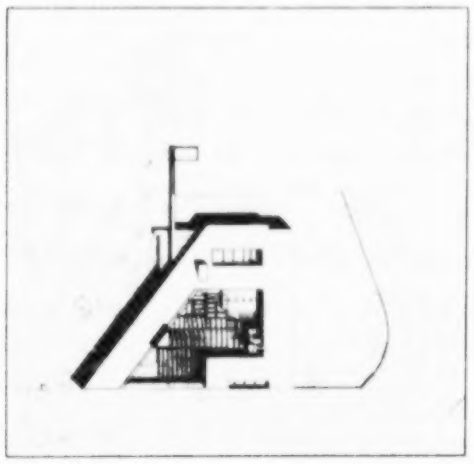
EDUCATION THROUGH ARCHITECTURE, a photo-exhibition prepared by the Mexican Institute of Architects, was staged by UNESCO's Educational Buildings Section, at Headquarters from July 2 - 11.



EL COLEGIO DE MÈXICO, ARCHITECT'S DRAWING, ONE OF THE DOCUMENTS ON DISPLAY AT THE EXHIBITION.

The show revealed how education takes place in all kinds of buildings in many parts of the city, and emphasized the growing concern in Mexico for conservation and restoration of existing valuable buildings in addition to historical monuments, as another link between education, cultural identity and architecture.

●

THE FIRST SOUTH-NORTH HUMAN GENOME CONFERENCE will be held in Brazil next May 12-15. The conference is being organized by UNESCO and the Brazilian Biochemical Society to inform the Third World of progress on the Human Genome Project - a 15 year programme to map and sequence the human genome.

The project, which began officially last October in the United States, is expected to revolutionize medical treatments and diagnostic techniques.

Although UNESCO does not directly participate in the research, it provides fellowships to train scientists from the developing countries, works to promote co-operation and flow of information and materials between South and North and serves as a forum for discussion of the social and ethical issues involved.

▼

UNESCO HAS PUBLISHED A FREE COMPUTER TRAINING MODULE to teach marine science students to analyse remotely sensed data. *"Applications of Marine Image Data"* contains lessons on how to interpret data about upwelling off South Australia, river discharge in Brazilian coastal waters, phytoplankton distribution in the Arabian Sea and the thermal structure in the Coral Sea.

The lessons are based on data gathered from satellites and ship sensors.

The module consists of diskettes and an 85 page textbook, and the programme works on MS-DOS equipped computers with and EGA or VGA colour display, a graphics card and a minimum of 512 kb RAM. The disks are available in both the 5 1/4" and 3 1/2" formats.

☛ *UNESCO's Marine Science Training and Education Programme (TREDMAR).*

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PUTTING THE SUN TO WORK

Solar energy "can't possibly fail...once prices are brought down."

The town of Cida de Velha in Cape Verde, the first to be founded by the Portuguese colonists outside their mother country, is going to be electricified with solar energy by the end of this year. Pedro Alcântar Silva, an electrical engineer from Praia, explains the reason why.

"We have had to import all our energy, which is a heavy drain for a poor country such as Cape Verde. For that reason we have started to look towards wind and solar energy, and we already have some production of electricity with wind farms, to complement the traditional systems.

"As our country is on islands out in the Atlantic, wind power is always available. We are also considering hybrid systems, of wind and solar," Silva said.

Silva was one of the participants in the third annual UNESCO training course on solar electricity for remote and rural areas, held at Headquarters from July 8 to 26. He and the twenty-odd other participants, from the Maghreb countries, French-speaking Africa and Europe, heard lectures on the latest technological advances in solar electricity, its economic aspects and its future.

"Solar electricity will become competitive in price with other forms of energy between 2005 and 2015," said Ionel Solomon of the French Academy of Sciences, at the closing of the course.

It is not yet sufficiently cost-efficient to compete on a large scale with nuclear energy, coal and hydroelectricity. In remote areas, however, where the electrical grid does not reach, solar electricity is proving to be one of the more useful solutions available.

Some 2 billion people in the world live in areas not serviced by an electrical grid.

SUMMER SCHOOL AT UNESCO : STUDYING A PHOTO-VOLTAIC SYSTEM (Photo UNESCO).

Most of these people are in the developing countries, but parts of the industrialized world could equally well find a use for solar electricity. Every large country in the world has sparsely inhabited regions where expanding the electrical grid is simply not economical; the consumption of electricity would never come close to paying the cost of builiding and maintaining the line.

THE POTENTIAL MARKET IS ENORMOUS

"Solar power has all the advantages, it's clean and safe, and can be dimensioned according to need. It can't possibly fail in the long run, once the prices are brought down. The potential market is enormous. Hundreds of millions of people would buy solar electricity systems if the price could be pushed down to around to around 20 cents per kilowatt-hour," said Solomon.

Solar electricity has been gaining ground in everyday applications where the power requirement is small. One example is the

tiny credit-card sized calculators that appeared a few years ago. The don't need batteries, and run for as long as there is ligth.

"In France alone, 55 million people use 500 million dry cell batteries per year. Imagine the savings in money and resources if some 20-40 percent of them could be replaced with sun cells," Solomon pointed out.

One of the issues at hand is to improve the conversion rate of solar panels. Theoretically, 10-12 percent of the solar radiation falling on the panel is converted into electricity. However, a combination of uneven quality of the panels and other technological problems cause the real effect to fall to 4-6 percent. Raising this percentage with better production methods and improved technology is necessary before solar electricity can be applied on a large scale.

At present, the cost of a kWh produced with solar electricity is between $ 1.20 and $ 4.00, depending on the site and the capacity of the system. But as the efficiency of solar electricity systems increases, prices will fall. Already, the price of solar electricity is 15 times lower than in 1973.

"The problem with solar electricity is that even though the combustible is free, the initial investments are heavy. Therefore, it is important that programmes using solar electricity receive support from governments and donor agencies," said Dr. Bernard Chabot of the Agence Française pour la Maitrise de l'Energie, who lectured on the economic aspects of solar electricity at the UNESCO training course.

HIDDEN BENEFITS FOR RURAL DWELLERS

Governments in both the developing and the industrialized world and donor agencies have yet to realize the full potential of solar electricity, according to Chabot. The hidden benefits, such as providing a better life and job opportunities for people in rural areas, have been ignored.

"The World Bank and other agencies should provide low-interest loans for small-scale progrmmes to bring solar electricity to isolated areas, in the same way they support large investments for roads, bridges etc.," he said.

The UNESCO course was taught for the third year in a row, and coincidence or not, interest in solar electricity is growing steadily. New training programmes are in place or being planned in Burkina Faso, Mali, Zaire and Niger, for engineers, technicians and users. Projects to adapt solar electricity for different uses are in progress everywhere. The Sahel region, for instance, is aiming to improve its water supplies using sun-power, and has ordered some 1,100 solar pumps.

However, the final push to start a mass production of cheap solar electricity systems may yet come from an unexpected direction: the German car industry. *"Several car makers are evaluating the possibility of cooling cars withsolar power,"* Solomon said. Solar panels placed on car roofs would produce a few watts of electricity to run a small fan, keeping the air in motion and preventing the car from turning into a baking oven when it is left in direct sunlight.

"The European Company, Phototronics, for example, has a specific project underway with Daimler Benz which will be commercialized in 2 or 3 years," added the solar energy specialist.

The production of millions of solar panels for cars will provide an important boost for the whole solar electricity industry. Once this market opens up, it will become easier to create affordable systems for the developing countries.

Nina TÖRNUDD

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LEGAL QUESTIONS FACING AUDIO-VISUAL, ARCHIVES, a report by Austrian Lawyer Birgit Kofler, has just been published by UNESCO'S "General Information Programme" (PGI).

Necessity for action in this field was revealed at a 1988 Roundtable on the "UNESCO Recommendation for the Safeguarding and Preservation of Moving Images". The meeting stressed the lack of existing legislation in this field, the and drew up guidelines, specifically designed so that national legislators can adopt the type of provision best suited to conditions in each country.

▼

"THE DISAPPEARING TROPICAL FORESTS" is the title of a new UNESCO publication, the first in a series of popularized documents on water-related issues.

Clearly written and well-illustrated, it explains in layman's terms the structure and functions of rainforests, the causes and consequences of their degradation, as well as the complex issues involved in ensuring their survival.

Other issues will deal with : health and water, urban areas and small islands.

☛ *Division of Water Sciences, International Hydrological Project.*

●

A NETWORK OF WORLD HERITAGE CITIES, has been set up a following the first International Symposium of World Heritage Towns, held from June 30 to July 4 in Quebec (Canada), where some 250 mayors and representatives from 44 World Heritage Towns shared views on the problems of safeguarding historic city centres. UNESCO will contribute $30,000 to launch the network. Aimed at reinforcing conservation strategies and consolidating resources, the network will set up a pool of experts in urban management, an inventory of databases, a newsletter and thematic information kits.

▼

LEBANON NEEDS URGENT HELP to save its devastated National Museum in Beirut and rebuild its shattered education system a UNESCO assessment mission has reported. The Museum is so badly damaged that its irreplaceable collections from the Phoenician and Assyrian civilizations have had to be stored in the basement. The mission also found that 35 schools had been completely destroyed during the civil war, and more than 300 others were in need of urgent repairs.

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CARDIN AIDS CHERNOBYL

Jewelry created by the French designer helps those hardest hit.

It was early one spring morning, precisely at 1:26 a.m. on Saturday, April 26, 1986, when No. 4 reactor of the Chernobyl nuclear power station exploded, contaminating vast expanses of cultivated land, forests, rivers and lakes, towns and villages in the Republics of Byelorussia, the Ukraine, and the Russian FSFR.

That was over five years ago - already! - and much of the world has forgotten.

Fortunately, not everyone. Pierre Cardin, an Honorary Ambassador of UNESCO, is among those who not only remember, but is reminding others that four million people, of which 800,000 children, affected by the disaster, still need our help.

Under the double motto : "Never Again! Priority Environment," the celebrated French couturier and designer has created a collection of jewelry, medals, sculpture and badges to be sold for the benefit of UNESCO's Chernobyl Programme.

"To symbolize the co-operation between nations needed to protect our planet," he said, *"I chose a globe marked with the Chernobyl site. Mounted on a pivot, it is ringed with a silver disk symbolizing the atmosphere - the source of all life."*

Using this basic design, Cardin's creations cover a wide price range. A brooch which can also be worn as a pendant sells for from 2,083 FF to 9,045 FF for the gold and silver model with a ruby marking the Chernobyl site. Badges and pins sell for from 50 FF to 1,900 FF. Art Medals, stamped by the Paris Mint, are priced between 3,500 and 6,700 FF, and a numismatic collection of two-colour medals, also produced by the Paris Mint, sell for between 170 and 2,500 FF.

Finally, for stamp collectors, a Chernobyl envelope with a bronze medal and a Soviet stamp postmarked April 26, 1991, the fifth anniversary, costs 80 FF.

Proceeds from sales are going to some 60 pre-selected projects, among them the Chernobyl Centre for Psychological and Educational Rehabilitation of Children and Family in Kiev.

Last April, along with UNESCO Director-General, Federico Mayor, and other personalities, Cardin traveled to the nuclear site, inspecting the concrete "sarcophagus" over Reactor No. 4, visiting abandonned villages and, in others, speaking to some of the people who have been permitted to return home and finish their lives where they have always lived and where their families are buried.

Cardin has always traveled widely and will continue - but with a new task. *"As UNESCO Ambassador I will now be able to address press conferences, speak to individuals and business people,"* he said *"to convince them that this drama must never again occur. We must be very conscious of the threat."*

B. W.

UKRAINIAN WOMEN BACK HOME IN THEIR VILLAGE - WITH FRIEND. (Photo UNESCO/Y. Oudatchine).

☛ *UNESCO Chernobyl Programme*

ROOFS FOR 'HOUSES & PALACES'

A new manual simplifies "the most complex part of a shelter".

Flat or suspended roofs with bamboo, lattice and bulb-shaped domes, roofs made of ropes and rods, of grass or reeds, and a wide range of sophisticated and beautiful ring stuctures, are presented in a new 138-page Manual designed to bring self-help techniques, using local materials, to people with little education and almost no resources.

"Roofs are the most complex part of a shelter," says the author, internationally renowned architect and humanist, Yona Friedman, *"because they are exposed to many more influences and stress than walls and partitions."*

Published by UNESCO's Population and Human Settlements Division, the Manual, *Roofs I*, devoted to vegetal materials, will be followed by another on mineral resources, particularly sunbaked brick.

Using simple cartoon drawings devised by Friedman to communicate scientific knowledge which self-help builders and craftsmen, whether literate or not, can easily understand, the book highlights the Museum of Simple Technology, a cluster of six huts, or pavilions, on the campus of Anna University in Madras, India.

Here, the roofs are high domes with arches of split bamboo which support lower, flatter, roofs of bamboo mats covered with aluminum foil. *"Flat, round baskets attached to the upper dome cast a half shadow onto the lower dome, keeping it very cool,"* he said, *"and the foil serves the same purpose by reflecting heat."*

"CEMENT" FROM TERMITE MOUNDS

In each pavilion, mural newspapers using Friedman's picture-scripts with captions in Tamil and English are devoted to a specific theme: health, water, food, etc., with sub-sections on, for instance, producing biogas, *"washing water,"* drip-irrigation, preserving food from rats, coping with natural disasters, and even extracting *"cement"* from termite mounds.

Much of the material, like that in *Roofs I*, has already been published in the magazine of the National Research Development Corporation of India, *"Innovation Intelligence"*, from nearly 200 small manuals produced by the Paris-based Communication Centre of Scientific Knowledge for Self-Reliance which Friedman and fellow architect Eda Schaur set up in 1982 under the auspices of the UN University and in cooperation with the International Council of Scientific Unions.

A frequent consultant for UNESCO and other UN agencies, Friedman helped plan the 1976 UN Conference on the Habitat.

Born in Budapest in 1923, he gained an international reputation in the 1950s for his *"mobile"* architecture and his participatory theories aimed at freeing the user/habitant from the "architect-knows-best" attitude, while nonetheless making the architect useful to the client.

Often labeled *"utopian"* or *"a visionary"* with ideas far ahead of their time, Yona Friedman never loses faith in a future rosy with new forms of communication and social arrangements, like self-reliant, energy-efficient, urban villages.

"Although 'Roofs' was primarily prepared for the poorest people in India," he said, *"it can apply to all income groups. On a shrinking planet with limited resources, bamboo domes could be used for both houses and palaces."*

Betty WERTHER

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YVES DUTEIL SINGS FOR BANGLADESH. At the initiative of the France-Bangladesh Cultural Association, the French singer gave a concert at UNESCO Headquarters on June 28, to raise funds for an anti-cyclone shelter in one of the coastal zones hardest hit by the catastrophe which, earlier this year, cost hundreds of thousands of lives and left many more homeless.

The evening netted about $13,000. Constructed on piles and from local materials, the building will, under normal conditions, serve as a school and dispensary. About 60 such shelters have already been built, but to protect coastal populations, it will be necessary to build at least 3,500, at a cost of between $30,000 and $50,000 each.

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The **GENERAL CONFERENCE** will hold its 26th session at Headquarters from October 15 to November 7. The about 2000 delegates will adopt the Draft Progamme and Budget for 1992-1993, and, among other matters, consider a number of amendments to certain articles of UNESCO's Constitution. The 137th and 138th session of the Executive Board will precede and follow the Conference.

During October, a number of **INTERNATIONAL DAYS** include: International Day for the Elderly on the 1st; Universal Children's Day on the 7th; International Day for Natural Disaster Reduction on the 9th; and United Nations Day on the 24th. A workshop on Education Facing the **CRISIS OF VALUES**, organized with the European Academy of Sciences, Arts and Humanities, will be attended by about 40 specialists in Budapest (Hungary) from October 10 to 13. The **INTERGOVERNMENTAL OCEANOGRAPHIC COMMISSION** and the World Meteorological Organization will organize the 7th session of the **DRIFTING-BUOY CO-OPERATION PANEL** from October 15 to 18, and from October 21 to 23, also in Toulouse (France), the 11th Meeting on the Argos Joint Tariff Agreement. In the framework of the **MAN AND THE BIOSPHERE (MAB)** Programme: an International Conference on Problems of Studying Desert Natural Resources and Desertification Control, in Ashkhabad, Turkmen SSR (USSR) from October 1 to 4; and on Biosphere Reserves in the Mediterranean Countries, from October 14 to 19 in Kerkennah-Sfax (Tunisia). The General Assembly of States Parties to the Convention for the **PROTECTION OF THE WORLD CULTURAL AND NATURAL HERITAGE** will take place at Headquarters on November 2. The European Network for **STAFF DEVELOPMENT IN HIGHER EDUCATION** will hold its 3rd Workshop for about 150 experts, at Headquarters from November 13 to 15.

A SPECIAL ISSUE of SOURCES in October, will trace the main lines of UNESCO's programme for the coming years, illustrated with some key activities in each of the Organization's five areas of competence (education, science and technology, culture, social sciences and communication).